1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

101 the Indus and its tributaries, whilst at the same time it
131 is completely surrounded by deserts and by mountains.
175 The position of Ptolemy's *A-khassa regio* agrees equally well with that of Ladák; for he places his district between the Chatæ Scythæ on the north, and the Chauranæi Scythæ on the south-east, and to the eastward of the Byltæ. The first must be the people of *Chang-thang** (or the "northern plains") to the north and east of Ladák; and the second are most likely the people of *Khor*, who dwell to the south-east of Ladák; while the Byltæ are certainly the inhabitants of Balti, or Little Tibet.

101 6. A later mention of Ladák, under a new name, is
175 made by another Chinese pilgrim, Hwan-Thsang, towards the middle of the seventh century. He states, that from *Khiu-lu-to* (or Kullu, a hill district to the north of Simla), at 2,000 *li* (or upwards of 300 miles) across the mountains, is the kingdom of *Mo-lo-pho*, which is also called *San-pho-ho*. The former is an exact transcript of *Mar-po-yul*,† or "low land," to distinguish it from the high lands of Chang-thang and Ngari. The other name of *San-pho-ho* is a literal transcript of *Tsang-po*, or the "river," which is a common designation for the Indus in Ladák, and in fact for any great river in the Tibetan language; *San-pho-ho* is, therefore, the country on the *Tsang-po*, or Indus.

177 7. These notices of Ladák bring us down to that
212 interesting period when the Devanágari alphabet of India was introduced into Tibet from Kashmir, in the first half of the seventh century of our era. Thumi Sambhota was the first who taught the Tibetans the use

* *Byang-thang*, pronounced *Chang-thang*, the *Chan-than* of our maps.
† *Mar-po-yul*, the "low-country."

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

of the Kashmirian characters, which remain unchanged to this day.* 177 212

8. In the beginning of the eleventh century Palgyigon occupied Ladák, and Tashi-Degon took possession of Purang.† In A.D. 1314, Rinchana Bhoti invaded Kashmir.‡ As he entered the valley by Gagangir, on the Sindh river, he must have advanced through Drás, one of the districts of Ladák. It is probable, therefore, that he was the ruler of Ladák. At that time Kashmir had been invaded by an army of 60,000 horse, under the command of Dallach, the minister of a neighbouring chief, named Karma Sena. The invaders advanced to the capital, which, being deserted by the Raja Sena Deva, was plundered and burned. Dallach continued his devastations to the eastern end of the valley, and retired by the Pass of Tár-bal.§ Numbers of the Kashmiris then waited upon Rinchana, who was emboldened to advance against the troops of the Raja Sena Deva. The raja fled; the Bhotiyan chief was victorious, and assumed the sovereignty of the country. He strengthened himself by marrying the daughter of Rama Chandra, the general of Sena Deva; and reigned for three years, from A.D. 1315 to 1318, the undisputed master of Kashmir. 175

9. Half a century before this time the celebrated Marco Polo had visited the court of the great Kublai, Emperor of China. He had sojourned in the hills of Badakshán for the sake of his health; and he describes the countries of Wakham, Pamer, Bolor, and Kashmir.

* Csoma de Kőrös, Tibetan Grammar, p. 178.

† Csoma, in Prinsep's useful tables, p. 131. The names are written *dPal-gyi-mGon* and *bKra-shis-lDe-mGon*.

‡ Raja Tarangini. § That is, the "Tar-hill" in Kashmiri.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetan AJ4

XIV.—LANGUAGE.

I.—ALPHABET—PRONUNCIATION.

THE alphabetical character of the Tibetans is the Devanágari that was current in India in the seventh century. It was introduced into Tibet from Kashmir by Thumi Sambhota.* The alphabet is called *Ka-ga* (or A B C), because *k* and *g* are the first letters. There are thirty consonants, arranged in eight classes, as follows :—

1.	ka	...	kha	...	ga	...	nga
2.	cha	...	chha	...	ja	...	nya
3.	ta	...	tha	...	da	...	na
4.	pa	...	pha	...	ba	...	ma
5.	tsa	...	tsha	...	dsa	...	wa
6.	zha	...	za	...	ha	...	ya
7.	ra	...	la	...	sha	...	sa
8.	'ha	...	á				

The 1st, 2nd, 3rd, 4th, and 7th, correspond with the arrangement of the Nágari alphabet, excepting only in the omission of the second set of aspirates, *gh*, *jh*, *dh*, and *bh*. The hissing palatals of the 5th and 6th classes are almost peculiar to the Tibetan language. The *tsa* and *dsa* are, however, in constant use by the Kashmiris.

The vowels are five, *a*, *i*, *u*, *e*, *o*, which are pronounced as in Italian. The vowel *a* is inherent in every consonant, excepting the few silent prefixes. The other vowels

* Csoma's Grammar, p. 178.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

194 are formed by marks placed either above or below the consonants.

212 The Tibetan language is written syllabically, the different syllables being separated by a small wedge-like point, called *Tsheg*, thus ·. The sentences also are divided by signs or marks of punctuation, called *Shad*. Thus, one mark, ।, is equivalent to a comma; a double mark, ॥, to a colon; and four marks ।।।। to a full stop. The semicolon is formed by joining the intersyllabic point *Tsheg* to the single punctuation mark *Shad*, from which it receives its name of *Tsheg-Shad*. It is formed thus ་།, and is almost the same as our own semicolon.*

197 Of the Tibetan language I am not confident to speak; but, as far as my knowledge of it enables me to offer an opinion, I should say that it has no affinity with any of the surrounding dialects. A few words are of course the same as in Sanscrit; such as *khar*, a fort (Sanscrit, *garh*). But for every word similar to Sanscrit I think that I could point out one similar to English; thus, *brang* means to bring; *kyan* is a "can;" *thwore* is "to-morrow;" *skyur* is "sour;" *dal* means "dull;" *tuk* is "thick;" *bal* is "wool;" *lhunpo* is a "lump;" *tsem* is a "seam;" *dir* is "here;" and *der* is "there;" *tar* is "tired;" *rog* is a "rogue" (the crow being called *charog*, or the "bird-rogue"); *yahba* is a "yawn;" and *ikhug* is a "hiccough." The last two are, however, 212 imitative sounds. But there is another resemblance between English and Tibetan, which is of a totally different kind. This is the difficulty of ascertaining how to pronounce a word from its spelling. A foreigner is

* The marks of punctuation are called *rKyang-shad*, the comma; *gZhis-shad*, the colon; *bZhi-shad*, the full stop; and *Tsheg-shad*, the semicolon.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

puzzled with our *plough*, *dough*, and *slough* or *enough*, and with our *rite*, *write*, *right*, and *wright*. But the Tibetans are equally capricious in their pronunciation. *Spyan* they pronounce *shan* and *chan*, *phyag* they pronounce *chhag*, and *byang** they pronounce *chang*. Then again, they pronounce *do* (two), *bDo* (abundance), *mDo* (a short treatise or district), *hDo* (an answer), *rDo* (a stone), and *sDo* (danger), all in the same manner. And these, again, are confounded with the several words that are spelt with *t* and *th*.† It is in fact equally difficult to know how to spell a word from its pronunciation as to pronounce one from its spelling. In correct speaking, the silent initial letters should be rapidly sounded; and they are so by the more learned Lamas, *but by them only*. It is true that Vigne writes *Erganak* for *rGyanak* (the "black plain," the Tibetan name of China); but Moorcroft wrote *Guinnak*. Again, the pronunciation varies in different districts: thus, the compounds in *kh*, as *khy*, and *khr*, are pronounced *thy* and *thr* in Lhasa. *Khyi*, a dog, is called *thyi*; and *khrimpon*, a judge, is called *Thimpon*; but in Ladák they are pronounced as they are spelt. In Lhasa the final *s* in *Shags* is silent, as *shak*, justice. In Ladák it is pronounced *Shaks*. One of the most violent mispronunciations is *Tashi* for *bKra-shis*, as in *Tashi-Lhunpo*. Another is *U*, for *dBus*, the name of a district in Central Tibet. In the time of Ptolemy, however, this word must have been pronounced according to its spelling; for there can be no reasonable doubt that the people, whom he calls *Dabasæ*, are the inhabitants of *Dabus*, now *dBus*.

* In Kanâwar, however, the word is pronounced *Byang*, as in *Byangi*, wool, from which comes Chang Thang.

† So also *dMigs*, object; *dMig*, a hole; *Mig*, an eye; *rMig*, a hoof; *rMigs*, a worm; are all pronounced *Mik*.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

197 *chang* and *Tibar-skad* of Kanáwar. This comparison will give a much better idea of the language than any thing that I can say.

III.—PRINTING.

213 Printing has long been known and practised in Tibet, but only by engraved stereotype wooden blocks, and not by moveable types. The printing of a new work is therefore a most expensive and laborious process. The accompanying specimen of a Tibetan horn-book, or primer, is printed from one of these engraved planks.* The letters are most beautifully cut, but the block has been so much used, that the original sharpness is now quite gone.

The first or middle circle is blank.

The second circle contains a mystic formula, which I cannot decipher.

The third circle contains the ejaculation *hih*, eight times repeated.

The fourth circle contains the ejaculation *hún*, ten times repeated.

The fifth circle contains the Tibetan alphabet, arranged according to the Sanscrit order, with all the cerebrals and aspirates complete. These last letters are not used in Tibetan words, but only in the transcription of Sanscrit names; as for instance, the *n* in *Padmapani*. It is remarkable that the *ch*, *chh*, and *j* have all got the mark placed over them, which alters their pronunciation to *ts*, *tsh*, and *ds*. This is, I think, a direct proof that the Tibetans obtained their knowledge of Sanscrit, as well as their alpha-

212 177

* See Plate XLIV.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

177 bet, from the Kashmiris, who still pronounce these
212 letters in the above manner, as *Pandsál* for Panjál.

The sixth circle I cannot decipher, but I can trace the repeated ejaculations of hun-hun! hun-hun! hun-hun! hun!

The seventh circle is one of the most interesting, as it contains the famous Indian enunciation of the Buddhist faith, which I found inscribed on a stone which I extracted from the great tope of *Sárnáth*, near Benares. This is the only instance in which I
539 have seen it used in Tibet.

Aum! Muni, Muni, Mahá-Munaiyé, swáhá!
Yé dharma hetu prabhavá hetun teshán Tathágato
hyavadat teshán cha yá nirodha evam vadi Mahasramanas.

"In the name of the Triad! O, Muni, Muni, great Muni, adoration! Of all things springing from cause, that cause hath the Tathágata explained; the cause of their extinction also hath the great As-cetic declared."

213 New works are rarely undertaken, but the printing of their standard religious works is still carried on by the Tibetans with the same old blocks that were in use upwards of 100 years ago. The great mass of printing, [788] however, is chiefly confined to the production of the innumerable quantity of prayers and mystical formulæ that are required by the people. I have seen many rolls containing many hundred repetitions of the same sentences. They are printed on sheets of a thin brownish paper called *Grega* (or *Tega*), but the books are printed on a much smoother paper called *Par-shog*, or "printer's paper." The ink is called *Par-snag*, or "printer's ink." The printer himself is named *Par-pa*, and where several are employed the head printer is called *Par-pon*. The printing board, or table, is *Par-shing*, and "copy" is called *Par-bri-pa*. The engraved block is named *Zhi*,

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

797 Chapter III, B.

871 Social and Religious Life.

Moravian Mission schools.

Schools are in existence at both stations, at Pú for boys as well as for girls, while at Kyelang at present only one for girls is attached to the Mission; about thirty girls receive instruction in reading, writing, arithmetic, religious instruction, singing, sowing, and knitting stockings, &c. Pupils of Christian parents attend the whole year; non-Christians only during the winter months; the latter being employed by their parents otherwise during summer. Several schools for boys were formerly connected with the Mission in different villages of Láhaul, the aim of all being to impart a good primary education suiting a rural population, among which the Mission chiefly works. After a course of five years or less, the boys were dismissed to their homes, others taking their place. Of late, however, circumstances arose which made it desirable to amalgamate these schools into one Government School at Kyelang, and thus it came about that the Mission, at least for the present, has no boys' school. The number of pupils at Kyelang is at present about thirty girls, at Pú about ten girls and from ten to fifteen boys.

[872]

797 As to literary works the Mission has published ten school books, including a geographical work with maps and compendiums of general and sacred history; one small and two large Dictionaries in the Tibetan language (Tibetan-English and Tibetan-German); the New Testament has been translated and printed, or rather is at present issuing from the press in Europe, while portions of the Old Testament are also ready for the press, &c., &c.

000 Language.

The language of the whole Kúlu sub-division has been fully discussed in Part II (pages 33—35).

184 Education.

871

212

In Láhaul a comparatively large proportion of the population can read and write Tánkri, Pahári and also Tibetan. Education is more advanced here than in Kúlu. The *lámás* can all read the printed character: but they are not all able to write Tibetan; and they do not as a rule know Tánkri. The traders know both Tánkri and Tibetan. The fact of the Láhaulis engaging generally in trade both with Kúlu and with Ladákh and Tibet, may explain why the elements of education are more widely spread among them than in Kúlu. There is only one school in Láhaul, and in it both Urdu and Tibetan are taught, boys having to pass through a course of Tibetan before they are admitted into the Urdu classes. Still here, as in Kúlu, education is considered as a species of *begár* or forced labour: and the parent expects to be exempted from carrying loads and so forth, while his son is at school. In Spiti education is at its lowest. Few can read, and fewer still can write. Urdu is unknown; and an interpreter is kept to translate for the Nono's benefit the few orders that relate to that part of the subdivision. There is no school in Spiti.

[651]

142 Appearance of the people.

At first sight of the people of Spiti and Láhaul you perceive that you have left India, and are among a Tartar or Mongol race. The figures, both of men and women, are short and stout; their complexions are a ruddy brown instead of a black brown or dusky yellow: their faces are broad and flat, with high cheek bones and oblique eyes; they have broad mouths and flat noses with wide nostrils. Except in extreme youth, the skin of

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

This hold of the lamas on the people does not result from the organized activities of the church. There are few schools for children run by the monasteries. The monasteries have instruction in philosophy, astronomy, literature, and religion. But that instruction is for the lamas, not the laymen. Children are not taken under the wing and indoctrinated. The monasteries do not exert a power over the people through hospitals, medical care, homes for the aged, and the like. They render no community service, except as they send lamas to a home to pray by the bedside of a sick person, to conduct a funeral service, or to perform a marriage ceremony.

They hold their people by fears and superstitions and poverty. Their paraphernalia are numerous. The *mani* walls, the *chhortens*, and the *obos* are perpetual reminders to every sojourner in this region of his religious duties, of the spirits that haunt the trails, of the dangers which transgressions bring. There is the Tibetan proverb that "without a lama in front there is no approach to God." The lama is the person who has command over the spirit world, who can drive away the evil forces, who can interest the good deities in the welfare of the people. The lama has contacts with the other world. He has the wisdom and the power of the land. He can conjure up even Yama, the King of Hell, and all his demons. He can produce Yama in the flesh for all to see.

The whole weight of tradition is behind Lamaism and its power. The native Ladakhi, like the Tibetan, is illiterate. He can neither read nor write. He has no radio to listen to the news of the world. There are in all of Ladakh not over three radios.

The native, filled with fears and superstitions, gets his learning in part from paintings. The word "painter" means literally the "writer of gods." Ladakhi and Tibetan painting is the equivalent of a language where one can see in anthropomorphic form the virtues such as Mercy and Chastity and the vices such as Lust, Anger, and Greed. The colors, postures, and gestures of the figures all express ideas. The peasant, who lives in a world dimly

212b

857 that they have two heads, but the explana-
291 tion is that they generally carry a younger
[855] brother or sister on their back because the
[512] mother is at work in the house and cannot look after them.

212 It is a fact that all Tibetans are literate,
857 men and women alike. Whatever class
179 they belong to, between the ages of 8 and
871 12 they have to go to the monastery to learn the Buddhist religion, learning to read and write at the same time. This gives these people a very high standard of culture.

595 The first thing to grasp in Tibetan
428 polyandry is that the Tibetans are very
183 keen to keep the property together. The
592 country is poor, and they feel that if the property is divided among several heirs there will not be enough to go around. They not only wish to keep the property intact but also to maintain the family name to this property. Thus, when a certain number of brothers, let us say, three, inherit the property and the house, they do not divide it among themselves but, marrying one woman as they do, they share not only the property but also the woman as a common wife, as well as the children which belong to all of them together. It is a kind of family communism, and certainly prevents division of the property.

595 Thus, the usual type of marriage is that
428 a number of brothers marry one woman
[601] and keep the property. This is called a *bagma* marriage in Tibetan. However, if
511 there are only girls in the family, what
592 usually happens is that the younger girls go off and marry into other families, individually becoming the common wives of a number of brothers. They thus perform the regular *bagma* marriage. The eldest daughter, however, since she has no brothers, inherits both the name and property from her fathers and and is allowed to marry as many husbands as she wishes. These husbands and the children, too, take her name, so that, in this way, the children which issue from the marriage take on the mother's name and inherit the property undivided, and again make regular *bagma*

To 829 595 121 182 Ti 829 595 121 182 K [121] would give the following interpretation of the polyandrous systems found: It seems to me that polyandry is "not necessarily a primitive institutional form of marriage, but that it is due to the psychological reaction of individuals living in communities subject to environmentally poor and insecure economic conditions, persisting, in the case of the Tibetans, through isolation from other communities, or, in the case of the Todas, as a type of defense mechanism against invasion by other cultures." I have not included the Tiyas in this definition because I do not know them sufficiently and would like to go more thoroughly into their polyandry before giving an interpretation of it.

Ti 595 114 212 Now, if I take this definition, instance by instance, I shall be able to interpret exactly what I mean by it. When I first say that polyandry is "not necessarily a primitive institutional form of marriage," I mean that, for instance, the Tibetans are all literate and educated people, with whom you can speak quite freely, who have a very pronounced sense of reality and do not in any way seem like a primitive people. It thus looks as if polyandry were a system entirely outside of the usual evolutionary stages of marriage, in which anthropology puts the matriarchal before the patriarchal system.

To 595 114 [182] [593] Ti 595 114 [182] [593] Next, I say that polyandry is "due to the psychological reaction of individuals living in communities subject to environmentally poor and economically insecure conditions," by which I mean, living in a physical environment which leads to a miserable economy. This economy makes them very interdependent, within each family, upon the help of each other, and this interdependence, in turn, which is stressed very highly in these families because of the necessity of sticking together under the difficult physical conditions, calls for less aggression among the members of the family itself and among groups of them. It seems to me that this stress on the condemnation of aggression is such that even something approaching incest

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Lahul

lax order than that of the established Church in Tibet, and allows marriage of the clergy.

Three of the languages spoken are Bunan, Manchet and Tinan, all of them non-Aryan, non-Tibetan in origin, and closely related basically with the Munda language of north-east India. Inmixtures have, however, taken place and very many foreign words and forms have crept into the three languages, Bunan being more infused with classical Tibetan, and Manchat and Tinan having acquired many words from the Aryan Indian languages of Chamba and Kulu. In some parts of the Chandra and of the Bhaga valleys, round Khoksar and Kolong, Tibetan is spoken too, in its local dialectual form. Kyelang is in the centre of the Bunan speaking area, while Tinan is spoken east of the confluent of the Chandra and the Bhaga, and Manchat west of the same right up to the border of Chamba. Tibetan is the *lingua franca* of the whole country, although it is perhaps less understood in the Manchat speaking area (that is in the valley of the Chandra-Bhaga) than elsewhere. Literacy is quite high among the Buddhists, their children, as is the custom also in Tibet, going at an early age to learn to read and write Tibetan in the monasteries.

The people have a distinct mongoloid appearance, although not as pronounced as that of the occasional visitor from Tibet often encountered during the summer months. In dress, the men at least, wear clothes very like those of the inhabitants of Tibet. A long, loose robe of dirty white or dark coloured wool is worn with a sash round the waist, while it is buttoned up over the right shoulder with Chinese type fastenings. On their heads they wear small caps such as in Kulu, or Tibetan embroidered hats with fur flaps turned up, but which can be let down if needed over the ears.

The women have a much more characteristic way of dressing which is restricted to the valley of Lahul, so that it is possible to tell at once that they come from there. The robe which they wear is secured at the waist with a sash from the back of which hang two strings of brass beads; these are plaited into the hair and pass under the girdle, over which a square piece of mother of pearl shell is fastened into the extremities of the plaits. On the head, the hair is collected at the centre on top and there a saucer shaped silver ornament, often with a turquoise in the middle, is fastened down. Over the temples, on either side, a ball of amber called *poshel* (*sPos-Shel*) (imported from East Prussia) is attached with silver links to the centre piece on top of the head. Over the robe, a thick woollen coat is often worn, and trousers can be glimpsed

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AV4

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It would hardly be looked for that of these Bhots a considerable number should be able to read and write; but it is the case that a far larger proportion than among their neighbours—the Kashmīrīs for instance, to say nothing of the Baltīs and the Dārds—have these accomplishments. A predisposing cause to this doubtless is the length of time, during the winter, when agricultural work is stopped and occasion for indoor pursuits arises. Probably the practice of one son out of each family commonly being set apart to become a Lāmā has distinctly aided the progress of this elementary education. In almost every village there are some who can write freely and accurately.

576

There are certain traits of manners in a people that a traveller is very likely to miss altogether, that one only occasionally—when some unusual event brings them to view—has an opportunity of observing. Such an event was my own coming to Leh in 1871. I had visited the place before when examining into the mineral resources of the country; but that year I came to take up the Governorship of Ladākh, to which the Maharaja had appointed me. Thus I was able to observe the way in which these people receive those to whom they wish to do honour. People of all classes turned out at every inhabited place we came near. The villagers collect at the entrance of the village, with the musicians in attendance playing on flageolet and tom-tom. The women in their brightest petticoats and gayest ornaments are drawn up in line, each holding a vessel containing either barley-meal, or milk, or chang, or some other thing to eat or to drink. But these offerings are not intended to be taken as provision; they are not as the *dālis* in India, where a very substantial amount of eatables is often given; here they are tokens merely. Lastly, some of the women carry earthen vessels in which burn chips of pencil-cedar, whose perfume is counted holy and pure. As one comes up, all place their vessels on the ground, and make profound and not undignified bows. At each village in succession that we passed through for some six days' march was this repeated. At one part of the journey we passed at a distance of a mile or two from a large monastery. A deputation of Lāmās came down to the road

534

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~AV1~~
W. Tibetans AJ4

771 719 are few. It was the Emperor Asoka, the great missionary-monarch, who between the years 272 and 231 B.C. first sent Buddhist missionaries to Ladakh on goodwill missions, and on their arrival there they built monasteries.

[212] 181 533 535 The people of this land claim that ninety per cent of the population are literate although they are simple and unsophisticated; they are carefree, gay and sociable, the smallest excuse providing for a feast with laughter, dancing and singing, with an opportunity for drinking large quantities of *chang*, which results in general drunkenness. Births, marriages and even deaths are ordinary occasions for feasting and drinking, with singing and dancing girls always a part of the entertainment. Arthur Neve said of them, "They are a contented cheerful race, neither quarrelsome nor revengeful, or rarely so under the influence of *chang*, a sort of barley beer. They are fairly honest and simple-minded, but conspicuously lacking in chastity and cleanliness. From simple and natural marriage customs they are debarred by the restricted nature of the country, and by the intense cold in winter, from ablutions, which they also dispense with in summer by choice."

361 526 On entering the town one passes through a gateway into the main street, one which is shaded by great poplars on both sides, behind which are the flat-roofed houses with odd rooms piled high on top of each other. In this wide street, as is common in Ladakh, polo used to be played; now there is a special ground for the game by the castle wall. Polo is the national game and is played on small shaggy Ladakh ponies which are fast and on which the rider looks oversized. When a game is in progress in the other towns, the street is cleared, the shops shut, and the onlookers sit on the walls, in windows or on the roof tops. At "important" matches a band blasts furiously, working both players and watchers up to a terrific tension.

[515] [356] 342 132 The surprising thing is that although the people never wash and are filthy in their persons, their homes are reasonably clean and tidy, the lanes and streets are swept, and there is no litter or filth lying about. The houses are substantial, with wooden shutters to the windows, for throughout the whole land, although it may be unbearably hot during the day, the nights can be bitter: some declare that a bucket of water stood out on some

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4
W. Tibetans AJ4

lamas and invaders. I am inclined to believe my Ceylon friend.

It was he who reminded the Head Lama to repeat to me that which he had told many visiting Europeans for scores of years past. It is the belief of the lamas, and accepted by a certain sect of the Christians, that Jesus the Christ during "the hidden years of his life" spent about seven of them in meditation and study within the walls of the monastery.

I then remembered that on an occasion whilst sitting alone on Char Chinar, an Indian youth had come softly ashore from a shikara, and after we had talked for a while, I commented upon the quiet serenity which surrounded the island, at which he confidently assured me that this was because the Master Jesus had many times, when he was in Kashmir, preached from the silver isle to the many who had gathered round it in shikaras to listen to him.

There is a sect in Kashmir known as the Quadiani who believe that Christ lived there for some time; they showed me a grave at Khanayar in Srinagar where they insist that he was buried, saying that he was there known as Hazrat Yuz Asaf, but on further enquiring and searching records, I found that Yuz Asaf, the supposed descendant of Moses was ambassador from the King of Egypt to the court of Zain-ul-Ab-ul-din. Strangely enough though, according to Kalhana in his *Rajatarangini*, during the reign of Jayendra who ruled between about 61 B.C. and A.D. 24, there was a minister by name Samdhimati-Aryaraaja, described as "the greatest of sages", who lived a life of poverty, suffered imprisonment for many years, and then "met his death at the stake", afterwards "coming to life again and in answer to the prayers of the people, ruled over Kashmir for forty years". He seems to have just faded out of the picture, since there is no mention of his final going and there is no suggestion that he might have been a mythical and not an historical individual.

Some of the old books in the monastery library were in rolls and written by hand, others, more recent, had been printed on paper which is made there and called *par-sbog*; the leaves, which are about four inches wide, are not uniform in length, some are a foot, others eight or ten inches long, they are folded and

2: Gervis T-3 (no date) 1954 AV1 Kashmir [redacted]
W. Tibetans A54

numbered, being held between two flat slats of wood. None I saw told of the history of the land—on this I could only accept the word of the Head Lama—they consisted of prayers and mystical formulae. To watch them being printed was interesting, letters and words being cut on stereotyped wooden blocks which were pressed on the ink pad and then on the page of the book, just as cloth is hand-printed with floral decorations. It is necessary for the printer to be a man of education, one who knows what he is printing and has plenty of time and patience. No wonder that new "books" are rarely published.

In the red monastery which is on the top of the hill behind the palace, there is a great image of Matreiya which is twenty-five feet high. It was erected by King Ide, who must have miscalculated its height when building the chapel in which it was housed, for the head projects above the ceiling and another portion had to be built to take this.

With every possible occasion being made an excuse for festivities, music is a necessary contribution, and this is provided by Mon musicians. The Mons were the first to enter Ladakh in about 200 B.C. The band consists of a round-topped drum, cymbals, clarinets and trumpets which are anything up to twelve feet long. The dancing seems to consist of continuous twirls with the dancers going round in circles. The first time that I witnessed this was on the occasion of a wedding. The groom was then sitting on a swastika drawn for luck on the ground and awaiting his bride. The bridal party, dressed in gay gowns and high gilded hats, arrived, dancing as they came. After the ceremony all the relatives danced, each separately, but the whole dance consisting of whirling round and round, with the dancers formed in a circle which opened and closed. The women were each holding out one hand which they gracefully opened and closed—the opening of a blossom; the men also revolving, but at a slower pace, were performing the oddest movements with their necks, which could only be described as like a chicken pecking.

By hand and head movements the dancer tells a story, but the same movements may be used to convey a different meaning in other parts of the country or on various occasions. They are a gesture language of hand, head and feet as I had known and